

A
LETTER
OF
ADVICE

To a Young
GENTLEMAN

Leaving the
UNIVERSITY,

Concerning his Behaviour and Con-
versation in the World.

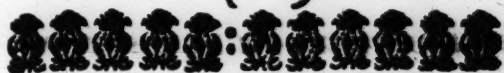
By *R. Lingard D. D. D.L.*

L O N D O N,
Printed for *Benjamin Tooke*, and
are to be Sold at the Ship in
S. Paul's Church-Yard, 1673.



THE BODLEIAN LIBRARY
OXFORD

1673
The Bodleian Library
Oxford



A N

ADVERTISEMENT

From the

PRINTER.

THE Gentleman concerned in this Paper being assured, that he is not the only one, that needs these Instructions, and that the benefit he reaps by them, would not be the less by their being publick, has so far befriended the world, as to expose them

()
to the view of all: But it be-
ing the peculiar fate of Let-
ters, to be at the dispose of
those to whom they are sent,
this has not perhaps those
advantages and accessions
which would have been
given it, had the Inditer been
the Publisher; yet as it is,
all kind of Readers will be
entertained, from the useful-
ness of the Subject, the va-
riety of Matter., the freedom
that is taken, and the con-
ciseness of the Suggestions,
which will further oblige
them to measure the words,
not

()

not by their Number, but Weight. If this be perused by men that live up to the advises proposed, they cannot but be confirmed and gratified, to find themselves so luckily transcribed; and if this falls into the hands of Novices (for such are all
nce, if experience must make men wise) this little vade mecum shall suddenly enrich them with a Treasure of observations, which they may hourly employ, and continue to do so, even while they live: Nay all must be gainers here,

A 3 when.

()

when they find the good Christian reconciled to the good Companion, and the Scholar taught to be a Gentleman.

It hath been observed that elaborate studied Discourses, have not been so contributive to Wisdom, as the Memoires and private remarks of eminent and conversing Persons, and it is to be wished that they would Communicate their experiences a little more, and that some would insist on this Subject so minutely, as to descend to the
parti-

()

particulars of behaviour
that befits men in their several
Qualities and Professions,
this would be a greater
kindness to all Societies, than
that which is intended them
from the Experiments and
modern improvements that
are now the boasts and triumphs
of some Virtuosi.

To J. L. Esq;
at Oxford.

3
y
3
2
c
y
n
V
T
i



SIR,

YOU have been infinitely advantaged by your Education in the University, which will have a perpetual good effect upon you, and give you *Lustre* in the Eyes of the world : But that you may be further *useful* and *acceptable* to Mankind, you must *pare off* something you have contracted there, and *add* also to your own stores from

from *Observation* and *Experience*, a way of learning as far beyond that by precept, as the Knowledge of a Traveller exceeds that which is gotten by the Map.

An Academick life is an *Horizon* between two worlds ; for Men enter upon it Children, and as such they must judg and act, though with difference according to their own pregnancy, the ingenuity of their Teachers, and the manner of their being taught,

taught, and when they pass from thence, they launch into a *new world*, their passions at high water, are full of themselves, as young Men are wont to be, and such as are dipt in unusual learning, and if they go on so, they are lost: Besides that there is a husk and Shell that grows up with the learning they acquired, which they must throw away, caused perchance by the Childishness of their State, or the Formalities of the place, or the *roughness*

gedness of the retirement,
the not considering of
which hath made many a
great Scholar unserviceable
to the world.

To propound many *Rules*
for the management of
your self were to refer you
back to the Book again,
and there is even a *native*
discretion that some are en-
dowed with, which de-
fends them from gross ab-
surdities in Conversation,
though there be none but
may be helped by some
admonitions.

I sup-

I suppose you to understand the nature of habits and passions; I suppose you likewise what I know you to be, to be advisable, observant, and of a sedate temper; therefore you will be sufficiently Instructed with a few Intimations; For he that reflects upon himself, and considers his passions, and accomodates himself to the world, cannot need many directions. I suppose you also to be *princip'l'd* with *Religion* and *Morality*, which is to be valued

B

lued before any *learning*,
 and is an ease and pleasure
 to the mind, and always se-
 cures a firm *Reputation*, let
 the world be never so wick-
 ed : No man ever gains a
 Reverence for his Vice, but
 Virtue commands it, Vici-
 ous men indeed have been
 popular, but never for be-
 ing so, but for their virtues
 annexed, they administer
 their *Employments* well
 and wisely, they are civil
 and obliging, they are *free*
 and *magnanimous*, they are
faithful and *courageous*. It is
 always

always some brave thing that recommends them to the good opinion of the World.

The advices I here lay down are rather *negative* than *positive*: For though I cannot direct you where you are to sail throughout your whole course, yet I may safely shew you where you must not split your self. And the first Rock I discover, on which young *Scholars* shipwrack themselves is, *Vaunting* of the *persons* and *places* concern-

ed in their Education. I therefore advise you to be sparing in your Commendation of your University, Colledg, Tutor, or the Doctor you most there admire; for either all is taken for granted, or you onely betray your affection & partiality, or you impose your Judgment for a standard to others, you discover what you think, not what they are, an early kindness may make you as blind as an unjust prejudice, & others will smile to see you confident

dent of that which it may
 be they know they can
 confute. This holds in all
 kinds of Commendations,
 which should be modest
 and moderate, not unsea-
 sonable, not unsuitable, not
 hyperbolical, for an excess
 here, creates envy to the
 person extoll'd, and is a
 virtual detraction from o-
 thers you converse with,
 and your own understand-
 ing is measured by it. Nay
 it is a presumption in some
 to commend at all; for
 he that praises another

*would have him valued up-
on his own judgment.*

Therefore it is a diſpa-
ragement to be commend-
ed by a Fool, except he
concurs with the Vogue,
or ſpeaks from the mouth
of another ; you muſt in-
deed when you ſpeak of
mens perſons (which with-
out provocation ſhould
never be) repreſent them
candidly and fairly, and
you are bound to give
your Friend his due Elo-
gy, when his fame is con-
cerned, or you are requi-
red.

red to do it, or may do him a kindness in it. But remember that when you give a person a particular Character, it receives its estimate from your wisdom; be temperate therefore as well as just.

When you come into Company, be not forward to shew your *Proficiency*, nor impose your *Academical* discourses, nor glitter affectedly in *terms of Art*, which is a vanity incident to young men that have confidence and heat of temper.

temper. Nor on the other hand must you be *morose* or *difficult* to give an account of your self in *inquisitive* or *Learned* men ; let your answers be *direct* and *concise* ; it is both your *Wisdom* and your *Kindness* to come to the point at first, only in conferences or debates, speak not all you have to say at once in an *Entire Harangue*, but suffer your self to be broached by degrees, and keep an *Argument for Reserve* ; What you say at first may perhaps
give

give satisfaction, however you gain Respite for Recollection, and when all is out at last, you will be thought to have more in store.

And because the mouth is the Fountain of Our Weal or our Woe, and it is the greatest instance of prudence to rule that little Member the *Tongue*, and he indeed is a perfect man that offends not in Word, for all our follies and passions are let out that way, there are many things to be observed in the managing

ging of discourse, I only say in general, that you must not speak with heat and violence, nor with reflection upon mens persons, nor with Vanity and Self-praise: No man therefore should be his own *Historian*, that is, talk of his own feats, his travels, his conferences with great men, &c. Nor boast of his Descent and Alliance, nor recount his Treasure, or the manage of his Estate, all which wears out the greatest patience, and *without a provocation*

cation expresses an intol-
 lerable Vanity, and implies
 a believing that others are
affected and *concerned* in
 these things as much as
 himself, the like weakness
 is talking of ones Trade or
 Profession, to those that
 neither mind it nor under-
 stand it. Indeed if the
 company be all of one
 piece, then debating any
 thing that *Relates* to all
 may be useful, but it is im-
 pertinent in mixed com-
 pany to betray only your
skill or *inclination*. In like
 manner

manner he is not to be
brook't, that over a Glass
of Wine will turn States-
man or Divine, perplex
good Fellows with *Intri-
gues of Government, Cases
of Conscience, or School Con-
troversies*, which are too
serious, and too sacred, to
be the Subjects of com-
mon talk? Let no Man's
Vice be your Theam, not
your Friends, because
you love him, not
your Enemies, Because he
is so, and in you it will be
ex-

expounded partiality and revenge, not of any other, because you are certainly unconcerned in him, and may possibly be mistaken of him: Let not the Lapses or ridiculous accidents or behaviours of men that are in *drink* or in *love* be taken notice of after, or *upbraided* to them in jest or earnest, for no man loves to have his *folly* remembered, nor to have the consequences of *Wine* or *passion* imputed to him, and he cannot but like you worse,

C

if

if he finds they have left an *Impression* upon you, *Every mans fault should be every mans secret*, as he sins doubly that publishes his own shame, for he adds scandal to the sin; so does every man increase the scandal that is the propagater of it.

When you carve out discourse for others, let your *choice* be rather of *things* than of *persons*, of *Historical* matters rather than the *present* age, of things distant, and remote, rather than at home, and
of

of your neighbours, and do not after all these *Restrictions* fear want of discourse, for there is nothing in the *World* but you may speak of it, *Usefully* or *Pleasantly*, every thing (sayes *Herbert*) is *big with Jest*, and has *Wit* in it if you can find it out.

As for *Behaviour*, that is certainly best, which best expresses the *sincerity* of your *Heart*; I think this rule fails not, that that kind of *Conversation* that lets men into your *Soul*, to see the goodness of your *Nature*;

and the Integrity of your *Mind* is most acceptable, for be assured, every man loves another for his *honesty*; to this every *knave* pretends, and with the *show* of this he deceives: Nay the *sensual* love of bad men is founded upon this; Nothing loves a *Body* but for a *Soul*, nor a *Soul*, but for such a *disposition*, as answers to that Idea of goodness which is in the *Mind*.

This is that, that reconciles you to some *means* at the *first congress*, for usually
you

you read mens *Souls* in their *Faces* if they be young and uncorrupted, and you for ever *decline* some *Countenances* which seem to declare that some *Vice* or *Passion* has the *mastery*, and though sometimes you are deceived, yet you persist in your *prepossession* till the *behaviour* doth signally confute, what the *Countenance* did threaten..

This makes a *starcht formal behaviour* odious, because it is forced and unnatural, and assum'd as a

disguise, and suffers not the Soul to shine clearly and freely through the outward actions.

First then your actions must discover you to be your own Master, for he is a miserable slave that is under the tyranny of his passions: And that Fountain-teeming pair Lust and Rage must especially be subdued.

That of Love (to give it the milder name) so far as it is vicious, I take to be seated principally in the Fancy,

Fancy, and there you must apply your Cure, for I ascribe its vehemence not so much to the *constitution*, as the pampering of the Body, and mens letting loose their *Eyes* and *Tongues* and *Imaginations* upon amorous Incentives, and not keeping a sence and awe of *Religion* upon them. For if you live in an age and place where shame and civil penalties have no force, you must have recourse to *Religious* means, and the *Grace* of *God* for *Restraint* : Lust is more

more distinctly forbidden by our *Cristianity*, then any other thing ; Therefore it ought more sacredly to be avoided.

If you grow *troublesome* to your self, in Gods name make use of that *Honourable* Remedy he has provided, and in the Interim, if you can allay your *Fancy*, and keep your *Inclinations undetermined*, I think a *promiscuous* conversation is the safest ; for many that have lived in the *shade* and *retirement*, when they
came

came abroad were ruined by doting on the *first thing* they met with, and this is the *effect* of *distance* and *cantion*.

The other *Spring* of mischief is *Anger*, which usually flames out from an *untamed Pride*, and *want of Manners*, and many other untollerable Infirmities, so that there is no living in the World without *quenching* it, for it will render you both *troublesome* and *ridiculous*, and you shall be avoided by all like a Beast of

of prey. The *Stoicks* pretend to be successful *Eradicators* of this *passion*, and their *Books* may be usefully read for *taming* it. But themselves have retained many ill humours behind, which are worse then a *transient Rage*, and are most abhorrent from all Society, as *Moroseness*, *Fastidious contempt* of others, *Peevishness*, *Captiousness*, *Scurrility*, *Wilfulness*, &c. which issue from some *tempers*, and some principles which men are apt to suck in to feed
their

their natural dispositions with, whereas the world is not to be entertain'd with frowns and dark looks; Be as severe *ad intra* as you will, but be wholly complaisant *ad extra*, and let not your strictness to your self make you *censorious* and *uneasie* to others, thus many mortified men have been very *unruly* to the great scandal of what they professed.

Avoid therefore going to Law at your first setting out, for that will teach you
to

be *litigious* before your temper is well fixed, and you will contract an habit of *Wrangling* with your Neighbours, and at last delight in it like a *Sophister* with arguing in the *Schools*, you may observe many who have entred upon *intangled Estates* to become vexatious, and have quite lost the *debonairness* of their dispositions.

Be always *mild* and *easy* to those that are about you, your *Relations* and *Servants*, not only for their

their sakes but your own, if you be displeased at every *Peccadillo*, you will become *habitually froward*, which you cannot put off when you appear abroad, and remember that if you be *easy* to your self, you will be so to every bodie else, and you will be *welcome* every wgere.

This produces *comity* and *affability*, which is a great Ornament of *Behaviour*, this argues you *well within*, and that you are a *lover of mankind*: It is a mixture

made up of *civilities* and *freedom*, suited to the condition of the person you converse with, a quality as to *modes* and *circumstances* we fetch from beyond the Seas, for the meer *Englishman* is supposed to be *defective* in it, as being rough in address, not easily acquainted, and blunt even when he obliges, though I think it not worth the charge the *Gentleman* is at that *Tra-vells* for it: Nay I am sorry for the poor returns *make* that import *hither*

ther the *aire* and *carriage*,
 and *assurance* of the *French*,
 therewith quitting their
 own staple native commo-
 dities of much greater va-
 lue, the *sincerity* and *genero-*
sity of the *English* *dispositi-*
on. None is more melted
 with a civilitie then an *En-*
glishman, but he loves not
 you should be *Verbose* and
Ceremonious in it, take heed
 therefore of *over-acting*
 your civilities to men uncon-
 cern'd in you, that must con-
 clude you *impertinent* or
designing. *Freedome* is like-

wise acceptable, and a great
 advantage to a Conver-
 ser; We commonly make
 it the *effect* of familiarity;
 but it should be the *cause*
 of it, but prudence must
 bound it, and apply it. Be
 free when you *speak*, when
 you *give*, when you *spend*,
 when you allow your *Time*
 and *Compane* to your
 Friends, let nothing of *con-*
finement, *formality*, or *diffi-*
culty be discerned: If you
 can do a kindness do it at
first, that is a double obli-
 gation, and evidences that
 it was

it was in your heart before it was suggested to you, the return of thanks will be but cold, if the obliged finds that *Importunity, necessity, or after reasonings* did extort it from you.

If you would have an Interest where you live, there must be *legible* in all your actions, *justice* in your dealings between man and man, this is the *cheapest* and the *greatest policy*, and this alone will secure your Reputation with the *Populo*

D 3

to

to this purpose I onely
advise two things.

1. You must be an exact
keeper of your word : a
promise is a *debt* which you
should pay more carefully
then a *Bond*, because your
honesty and *honour* are the
security. Be punctual even
in small matters, as mee-
ting a Friend, restoring a
Book, returning a Paper,
&c. for failing in *little*
things will bring you to fail
in *great*, and alwayes ren-
der you *suspected*, and you
shall never be confided in,
even

even when you mean most heartily.

2. Have a special care of your *debts*, I know scarce any can alwayes avoid *contracting* them, but he that *neglects* them is profligate and undone as to the world: If you would eat in quiet, never run in *debt* for what you *daily consume*, he that is *necessitated* to this, is the proper object of an Almes: When you *borrow*, choose rather a rich Creditor, and a great Debt, then many trifling Debts dispersed,

sed among poor people, a poor mans little Debt the greatest noise; makes not therefore to pay *Mechanicks*, &c. their utmost dues, for they are craving and clamerous, and consider onely your *condition* in the world and not your present *Exigence*.

Prudence must be discernable in your actions as well as *Justice*, and that will appear in nothing more then in the choice of *Confidants* and *Dependants*; your most diffusive love to mankind can-

cannot be extended very far, for the Verge of your knowledg is not, and need not be great, out of *acquaintance* you choose *Familiars*, and out of these you pick *Friends*, and you must not expect them to be such as are described in Books, and talked of by *Philosophers*, that's a *Romantick* thing onely to be found in *Utopia* or the *new Atlantis*, If any such are, they must be in a *Monastery* of *Recess*, where *Business* and *Understandig* are in a little compass:

pass : It is sufficient for you
to find the *effect* of one
such Friend in many. You
may cull one out of each
of those *Eminent Professi-*
ons that you may be con-
cern'd in, and make them
your *Confidents* in their se-
veral spheres. You go not
to a *Lawyer* for *Physick*,
nor to a *Merchant* to be re-
solved in a *Case of Consci-*
ence, though both do love
you and serve you in what
they may.

Make no manyour friend
twice, except the *Interru-*

ption

ruption was through your
 own mistake, and you have
 done penance for it. Every
welwisher is not *capable*
 of being made your Friend
 nor every one that you
 think is *honest* and *faith-*
ful, there must be a *sui-*
ting your humor, and a mu-
 tual *serviceableness*, and a-
 bility to give *advice* and
 to *take* it, and such a pro-
 portion of *temper* as that
 he shal not, through vanity
 or levity, or uncertainty,
betray himself or *you*. He
 that is not *stanch* in prefer-
 ving

ving of *secrets*, cannot be a Friend ; such is a *talkative* man that useshis mouth for a *sluce* to let out all that's in him , this argues a great weakness in the head, for a shallow understanding presently *judges*, and passes *sentence*, and is *positive* in it.

Never tell any man you have a secret but dare not tell it , you should either go further or not have gone so farr , and press no man *vehemently* to keep concealed what you have committed to him, for that implies

implies you *suspect* what you have done, and that you *diffide* in his prudence: It discovers your *value* of things, and provokes him to *incontinence* and breach of trust, for there is an Itch in mankind to be greedy of those Fruits that are most zealously forbidden, and some prohibitions do excite desire.

Reservedness by some is accounted an *Art* and a *Vertue*, I think it is a fault, and the symptome of a *sullen* or *stupid* nature, and I know

E it

it to be *unwelcme* to all Societies: I like a plain *communicative* man, he is *useful* and *acceptable* to the World, and be assured that a *dark & close reserved* man shall never have Friends; no man will *take* you into his heart that cannot *get* into yours, let your Intentions be never so sincere; and I know not what a good man need be afraid of, *if no hurt be in him, no hurt will come out of him.*

It is true *openheartedness* has a Latitude, and discretion

tion must bound it, and assign its degrees, according to your *kindness* to them, or their *nearness* to you, and none should see all within you, for it may be, *infirmity, vice, or discontent*, lies at the bottom. Nor is it fit to *rush* into discourse before Superiours, this is a greater rudeness then to deny them their *place* and *respect*, the like *Reverence* must be had to the *aged*, and most *experienced*, and such as speak out of their own *profession*, neither

E 2 would

uld I have a man *lye open*
 to the scrutinies, and pump-
 ings of every *Pragmatical*
Inquisitor; such assaults must
 be managed by *art*, you
 must put by the thrusts, by
slight rather than *strength*;
 for no force must be di-
 scerned, in such cases he
 that *drolls* best evades best;
 but when a man *demurrs*
 at an easie question, and is
 shie of speaking his mind.
 & passes into another shape
 when the matter inquired
 for is *common* to all, or pre-
judicial to none, & when he
 deli

delivers any thing it must be received as a great secret, though not fit or worthy to be kept, it argues him weak and formal, and by his *rarities* he laies up, you may guesse at all his *Closet*.

Form all this you may infer, how far the *reporting of News* may be convenient; If you would popular, you must indulge this *humor* of mankind, though the young man is not so much the *Athenian* in this as the aged. If you like re.

mote from the City , have all publick *Occurrences* as earlie as you can, you oblige your Neighbours by it better then with the greatest entertainment; some are terrified from speaking what they hear, because it is the trade of seditious men to spread *Rumours* and false *Reports*; I think there needs not such caution , if what is related be somewhat at *distance* , or a *common* concern , or not evil in it self , and *hurts* not the *fame* of others.

Tell

Tell no *News* to one that *pretends* to be *Statesman*, and ask none from him: not the first, for he will seem to know it before, or be angry his Intelligence was no quicker: not the last, for he thinks *secrecy* becomes him, and he loves not to be an *Author*.

You may *guess* mens tempers by the *strain* of their Intelligence. Converse not therefore with *mutinous dispositions*, and be sure you represent the actions of your Superiours *Candidly*,

as

as *peace*, *charity* and *obedience* does oblige you; let your errors be always on the right hand; for every hood Child is so far from *exposing*, that without *beholding*, he endeavours to *cover* the nakedness of his Father.

It is the method of nature, and all Commonwealths, that there be a *dependence* of the lesser upon the greater, the weak upon the strong; therefore if you tim at *Imploiments*, you must *lean* upon some *bea-*
fides

sides your own *virtue*, and
 have *Patrons* and *Assistants*
 to advance you: I know
 no greater advantage for a
qual'ified man then to stand
 in the way; for every man
 must let out his affections
 upon some and have his
Creature, and that is chosen
 by *Chance* or *Fancy*. You
 see when friends meet,
 their *presence* does excite a
 Chearfulness and Vivacity
 with which they entertain
 one another, and this speaks
 their sincerity better
 than any words they can
 utter,

utter, this holds *proportionably* in all degrees of Conversation, take notice therefore of your *first accosting* any person, he will be presently inclined to like or dislike, and he cannot but give some *indications* of it.

Observe then the *Eye* rather than the *Tongue*, and apply not your self where you was *at first discouraged*, if the circumstances of your affair did not cause it: If you prove the *Favourite* of a Great man, desire not the *Monolopoly* of his Eare, for

his

his mis-adventures will be *imputed* to you, and what is well done will be ascribed to himself.

Allow your self some time for *busines* evry day; *no man should be in the World that has nothing to do in it,* yet never proclaim your self *very busie*, for a little hint will serve any that is not much *Impertinent*: and the less busie you seem, the more you are admired when your work is dispatched.

Recreation is as necessary

as

as *Business*, which should be rather of the *Body*, than the *Mind*, because that suffers most in *Sedentary Employments*, In this you must have Respect to the *place* where you live, and your *associats* there. In some parts of this Kingdome many of the *Gentry* understand nothing *beyond* a Horse or a Dog, and can talk of nothingg *besides* it; Therefore if you be not a *Huntsman*, or a *Faulkoner*, you cannot converse with them. Yet this is really better
 then

then the *Effeminate* diversifications of the *City*.

Take heed of Playing often or deep at *Dice*, and Games of chance, for that is more *chargeable* then the seven deadly sins ; yet you may allow your self a certain easie sum to spend at Play, to gratifie Friends, and pass over the Winters nights, and that will make you indifferent for the event. If you would read a mans disposition see him Game, you will then learn more of him in one hour,

F then

then in seven years conversation, and *little Wagers* will try him as soon as great Stakes, for then he is off his *Guard*. Equanimity at Play which is not the effect of use, argues a man manageable for any thing, he that crows and insults with success is passionate, and is usually the same that Frets and Quarrels at misfortunes.

All Society is *linked* together with some common thing that entertains them, thus *eating*, and especially *drink*.

drinking, is become the *Li-*
gament of conversation. In
 this you are *daily* concern'd
 in some degree, let this be
 with a visible *cheerfulness*
 and *pleasantness*, for that is
 wholesome both for *Body*
 and *Mind*, as *Physitians* and
Divines will inform you.
 It will make you welcome
 to all, and by this many
 accomplish their ends upon
 the World.

Be not *over Critical* about
 eating, for an *Epicure* is ve-
 ry troublesome; though
 this *Luxurious* age hath

made it a piece of *Learning*, yet me thinks, tis much below a brave man to be *anxious* for his Palate, and to have his thoughts and pleasures confin'd to a Dish of Meat. Judge rather for *health* then *pleasure*, & *disquiet* none with *disparaging* the food, or *niceness* about it, and be not much afraid of the unwholsomness of what is set before you, except it be your constant Dyet, for usually you see nothing but some will commend it, and our common
Tables

Tables furnish us with nothing that a temperate eater may not eat with safety.

Confine none when you drink to your *Measures*, and expect not that others should do as you do, 'tis both *uncivil* and *unreasonable* to *impose* on company, nor yet must you seem to be under any *Restraint* by them, but be *flexible* to the *Inclinations* of the whole, and that with *Readiness*. Every man should keep a *stint*, he that *palliates* it, is most pleasant, yet

if you *publickly* declare your resolution not to trespass beyond your *measures* when you are found to command your safety, you will not be solicited any further; when you have come up to your standard, *recede silently*, and do not magisterially oblige the Company to break up with you, much less stay to be an *unconcern'd Spectator* of their Levities; but give others the same liberty, your self desires to take.

I might extend such kind
of

of Observations to many other Subjects, but I must desist, begging your pardon playing the *Dictator*, and being so Dogmaticall in what I utter I know they will not fit *all men*, nor do they pretend to cure *all faults*, nor are they designed to express *your needs*; But they may prevent Inconveniences, and help you to read men, and discover where they fail, and let you see what Relishes with the World. They are obvious and easie in themselves, for
nice

*nice and subtile things do not
 guide mankind, but plain &
 common Rules, and by A-
 nalogie with these laid down
 you may judge of other
 matters as they occur. And
 I cannot but acquaint you,
 that they are the effect of
 your worthy **Fathers** Influ-
 ence on me ; who, exten-
 ding his paternal Care to
 all *Circumstances* for your
 good, ingaged me upon
Quitting your Academick
Station, to propound to you
 some *Directions* concerning
Conversation. And I have
 pitcht*

pitcht upon such as are
grounded on *virtue*, yet
tend to render you accep-
table, even to the worst,
and he has done me honour
in judging me capable of
speaking to this Subject:
If they accomplish not the
utmost I intended, at least
they will do no hurt, but
discover my own private
sence, and be a testimony
of that kindness which is
owing to your Relations,
by,

*Your unfeigned Friend
and Servant.*

R. L.

*Books sold by Benj: Took at the Schip
in S. Pauls Church yard.*

E *Tymologicon lingue Anglicanæ, seu ex-
plication vocum Anglicarum Etymologi-
ca ex propriis fontibus, authore Stephano
Skinnero M. D. fol.*

*De Prasulibus Hiberniæ Commentarius, per
Jacobum Waræum Equ. Aur. fol.*

Thorndicius de Ratione ac Jure fol.

Bp Sandersons Sermons. fol.

Bentivoglio and Urania by D. Ingelo fol.

D. Heylin on the Creed.

*Usserius de Primordiis Ecclesiarum Britanni-
carum. 4.*

Heerebord Melelemata Philosophica. 4.

*Bp. Bramhalls right way to safely a Ser-
mon. 4.*

*Hore Hebraici & Talmudici in Evangelium
S. Johannis. 4.*

Frauviles.

The Jesuites. Intrigues 4.

*The Controversiall Letters, or the grand Con-
troverſie concerning the pretended Autho-
rity of Popes over the whole Earib and the
true ſoveraign of Kings in their reſpective
King domes.*

*D. Dumoulins Vindication of the Proteſtant
Religion.*

*'A Sermon preacht at the Spittle by the Bp. of
Downe & Conner.*

*En English Inquiſition for a Heretick by Rob
Neville Recter of Anſly. Heref. 4.*

Chriſt

Books sold by Benj Took.

Christ. Menel M. D. Pinax rerum naturalium Britannicarum.

Two Letters of Advice s for susception of Holy orders. 2. for studies Theologicall especiall such as are rationall. by Henry Dodwell. M. A.

A Priest to or the temple or Country Parson Character and Rule of holy Life by Geor: his Herbert. 8.

Erasmus Colloquies rendred into English.

The French Gardiner instructing how to cultivate all sorts of fruit trees and herbs for the Garden, illustrated with sculptures, translated out of French by John Evelyn. Esq.

Deus Nobiscum, a Narrative of a great, Deliverence at sea by D. Johnson. 8.

Phœdri Aug. Cesaris Liberti Fabularum Esopiarum Libri V. in usum Scholarum Angliæ recension. Edward, 8.

Four books of Gardens writte by Rapinus in latin, translated by John. Evelin. 8.